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# BHAGAVAD GITA

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## CHAPTER 6

**DHYANA YOGA**  
*(Meditation)*

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***47 Verses***

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## Chapter 6 - Verse 1

श्रीभगवानुवाच ।  
अनाश्रितः कर्मफलं  
कार्यं कर्म करोति यः ।  
स संन्यासी च योगी च  
न निरग्निर्न चाक्रियः ॥ ६-१ ॥

śrībhagavānuvāca  
anāśritaḥ karmaphalaṁ  
kāryaṁ karma karōti yaḥ ।  
sa sannyāsī ca yōgī ca  
na niragnirna cākriyaḥ ॥6-1॥

The Blessed Lord said : He, who performs his bounded duty without depending on the fruits of actions, is a sannyasi and a yogi; not he who (has renounced) is without fire and without actions. [Chapter 6 – Verse 1]

## Chapter 6 - Verse 2

यं संन्यासमिति प्राहुः  
योगं तं विद्धि पाण्डव ।  
न ह्यसंन्यस्तसङ्कल्पः  
योगी भवति कश्चन ॥ ६-२ ॥

yaṁ saṁnyāsamiti prāhuḥ  
yōgaṁ taṁ viddhi pāṇḍava ।  
na hyasaṁnyastasaṅkalpaḥ  
yōgī bhavati kaścana ॥6-2॥

O Pandava, please know yoga to be that which they call renunciation; no one verily, becomes a yogi who has not renounced thoughts. [Chapter 6 – Verse 2]

### Chapter 6 - Verse 3

आरुरुक्षोर्मुनेर्योगं  
कर्म कारणमुच्यते ।  
योगारूढस्य तस्यैव  
शमः कारणमुच्यते ॥ ६-३ ॥

ārurukṣōrmunēryōgaṃ  
karma kāraṇamucyatē |  
yōgārūḍhasya tasyaiva  
śamaḥ kāraṇamucyatē ||6-3||

For a Muni or Sage who wishes to attune to yoga, action is said to be the means; for the same Sage who has attuned to yoga, inaction (quiescence) is said to be the means.

[Chapter 6 – Verse 3]

### Chapter 6 - Verse 4

यदा हि नेन्द्रियार्थेषु  
न कर्मस्वनुषज्जते ।  
सर्वसङ्कल्पसंन्यासी  
योगारूढस्तदोच्यते ॥ ६-४ ॥

yadā hi nēndriyārthēṣu  
na karmasvanuṣajjatē |  
sarvasaṅkalpasannyāsī  
yōgārūḍhastadōcyatē ||6-4||

When a man is not attached to sense objects or to actions, having renounced all thoughts, he is said to have attuned to yoga. [Chapter 6 – Verse 4]

## Chapter 6 - Verse 5

उद्धरेदात्मनात्मानं  
नात्मानमवसादयेत् ।  
आत्मैव ह्यात्मनो बन्धु  
आत्मैव रिपुरात्मनः ॥ ६-५ ॥

uddharēd ātmanatmānaṃ  
natmānam avasādayēt |  
ātmaiva hyātmanō bandhuḥ  
ātmaiva ripurātmanaḥ ||6-5||

Let a man lift himself by his own self alone and let him not lower himself; for, this Self alone is the friend of oneself and this Self is the enemy of oneself. [Chapter 6 – Verse 5]

## Chapter 6 - Verse 6

बन्धुरात्मात्मनस्तस्य  
येनात्मैवात्मना जितः ।  
अनात्मनस्तु शत्रुत्वे  
वर्तेतात्मैव शत्रुवत् ॥ ६-६ ॥

bandhurātmātmanastasya  
yēnatmaivatmanā jitaḥ |  
anātmanastu śatrutvē  
vartētatmaiva śatruvat ||6-6||

The Self is the friend of the self for him who has conquered himself by the Self; but to the unconquered self, the Self stands in the position of an enemy like the (external) foe.  
[Chapter 6 – Verse 6]

## Chapter 6 - Verse 7

जितात्मनः प्रशान्तस्य  
परमात्मा समाहितः ।  
शीतोष्णसुखदुःखेषु  
तथा मानापमानयोः ॥ ६-७ ॥

jitātmanaḥ praśāntasya  
paramātmā samāhitaḥ ।  
śītōṣṇasukhaduḥkhēṣu  
tathā mānāpamānayōḥ ॥6-7॥

The supreme Self of him who is self-controlled and peaceful, is balanced in cold and heat, pleasure and pain, as also in honour and dishonour. [Chapter 6 – Verse 7]

## Chapter 6 - Verse 8

ज्ञानविज्ञानतृप्तात्मा  
कूटस्थो विजितेन्द्रियः ।  
युक्त इत्युच्यते योगी  
समलोष्टाश्मकाञ्चनः ॥ ६-८ ॥

jñānavijñānatṛptātmā  
kūṭasthō vijitēndriyaḥ ।  
yukta ityucyatē yōgī  
samalōṣṭāśmakāñcanaḥ ॥6-8॥

The yogi, who is satisfied with knowledge and wisdom, who remains unshaken, who has conquered the senses, to whom a lump of earth, a stone and gold are the same, is said to be harmonised (i.e. is said to have attained nirvikalpa Samadhi). [Chapter 6 – Verse 8]



Chapter 6 - Verse 9

सुहृन्मित्रार्युदासीन  
मध्यस्थद्वेष्यबन्धुषु ।  
साधुष्वपि च पापेषु  
समबुद्धिर्विशिष्यते ॥ ६-९ ॥

suhṛn mitrāryudāsīna  
madhyasthadvēṣyabandhuṣu |  
sādhuṣvapi ca pāpēṣu  
samabuddhirviśiṣyatē ||6-9||

He, who is of the same mind to the good-hearted, friends, relatives, enemies, the indifferent, the neutral, the hateful, the righteous and the unrighteous, excels. [Chapter 6 – Verse 9]

Chapter 6 - Verse 10

योगी युञ्जीत सततम  
आत्मानं रहसि स्थितः ।  
एकाकी यतचित्तात्मा  
निराशीरपरिग्रहः ॥ ६-१० ॥

yōgī yuñjīta satatam  
ātmānaṃ rahasi sthitaḥ |  
ēkākī yatacittātmā  
nirāśīraparigrahaḥ ||6-10||

Let the yogi try constantly to keep the mind steady, remaining in solitude, alone with the mind and body controlled, free from hope and greed. [Chapter 6 – Verse 10]

## Chapter 6 - Verse 11

शुचौ देशे प्रतिष्ठाप्य  
स्थिरमासनमात्मनः ।  
नात्युच्छ्रितं नातिनीचं  
चैलाजिनकुशोत्तरम् ॥ ६-११ ॥

śucau dēśē pratiṣṭhāpya  
sthiramāsanam ātmanaḥ |  
nātyucchritaṁ nātinīcaṁ  
cailājina kuśōttaram || 6-11 ||

Having established a firm seat of his own in a clean spot, neither too high nor too low, made of a cloth, a skin and kusa-grass, one over the other... [Chapter 6 – Verse 11]

## Chapter 6 - Verse 12

तत्रैकाग्रं मनः कृत्वा  
यतचित्तेन्द्रियक्रियः ।  
उपविश्यासने युञ्ज्याद्  
योगमात्मविशुद्धये ॥ ६-१२ ॥

tatraikāgraṁ manaḥ kṛtvā  
yatacittēndriyakriyāḥ |  
upaviśya"sanē yuñjyād  
yōgamātmaviśuddhayē || 6-12 ||

There, having made the mind single pointed, with the actions of the mind and the senses controlled, let him, seated on the seat, practise yoga for the purification of the self.  
[Chapter 6 – Verse 12]

### Chapter 6 - Verse 13

समं कायशिरोग्रीवं  
धारयन्नचलं स्थिरः ।  
सम्प्रेक्ष्य नासिकाग्रं स्वं  
दिशश्चानवलोकयन् ॥ ६-१३ ॥

samaṁ kāyaśirōgrīvaṁ  
dhārayannacalaṁ sthiraḥ ।  
samprēkṣya nāsikāgraṁ svaṁ  
diśaścānavalōkayan ॥ 6-13 ॥

Let him firmly hold his body, head and neck erect and still, gazing at the tip of the nose, without looking around. [Chapter 6 – Verse 13]

### Chapter 6 - Verse 14

प्रशान्तात्मा विगतभीः  
ब्रह्मचारिव्रते स्थितः ।  
मनः संयम्य मच्चित्तः  
युक्त आसीत मत्परः ॥ ६-१४ ॥

praśāntātmā vigatabhīḥ  
brahmacārivratē sthitaḥ ।  
manaḥ saṁyamya maccittaḥ  
yukta āsīta matparaḥ ॥ 6-14 ॥

Serene-minded, fearless, firm in the vow of Brahmacharya, having controlled the mind, meditating, thinking of Me and balanced, let him sit, having Me as the supreme goal. [Chapter 6 – Verse 14]



## Chapter 6 - Verse 15

युञ्जन्नेवं सदात्मानं  
योगी नियतमानसः ।  
शान्तिं निर्वाणपरमां  
मत्संस्थामधिगच्छति ॥ ६-१५ ॥

yuñjannēvaṁ sadātmānaṁ  
yōgī niyatamānasaḥ |  
śāntiṁ nirvāṇaparamāṁ  
matsaṁsthām adhigacchati ||6-15||

Thus, always keeping the mind balanced, the yogi, with his mind controlled, attains the peace abiding in Me, which culminates in total liberation (nirvana or moksa). [Chapter 6 – Verse 15]

## Chapter 6 - Verse 16

नात्यश्नतस्तु योगोऽस्ति  
न चैकान्तमनश्नतः ।  
न चातिस्वप्नशीलस्य  
जाग्रतो नैव चार्जुन ॥ ६-१६ ॥

nātyaśnatastu yōgō'sti  
na caikāntamanaśnataḥ |  
na cātisvapnaśīlasya  
jāgratō naiva cārjuna || 6-16 ||

Verily, yoga is not possible for him who eats too much, nor for him who does not eat at all; nor for him who sleeps too much, nor for him who is (always) awake, O Arjuna.

[Chapter 6 – Verse 16]

## Chapter 6 - Verse 17

युक्ताहारविहारस्य  
युक्तचेष्टस्य कर्मसु ।  
युक्तस्वप्नावबोधस्य  
योगो भवति दुःखहा ॥ ६-१७ ॥

yuktāhāravihārasya  
yuktacēṣṭasya karmasu |  
yuktasvapnāvabōdhasya  
yōgō bhavati duḥkhahā || 6-17 ||

Yoga becomes the destroyer of pain for him who is moderate in eating and recreation, who is moderate in his exertion during his actions, who is moderate in sleep. [Chapter 6 – Verse 17]

## Chapter 6 - Verse 18

यदा विनियतं चित्तम  
आत्मन्येवावतिष्ठते ।  
निःस्पृहः सर्वकामेभ्यः  
युक्त इत्युच्यते तदा ॥ ६-१८ ॥

yadā viniyataṁ cittam  
ātmanyevāvatiṣṭhate |  
niṣprahaḥ sarvakāmebhyaḥ  
yukta ityucyate tadā || 6-18 ||

When the perfectly controlled mind rests in the Self only, free from longing for all (objects of) desires, then it is said : ‘He is united’ (Yuktah). [Chapter 6 – Verse 18]

## Chapter 6 - Verse 19

यथा दीपो निवातस्थः  
नेङ्गते सोपमा स्मृता ।  
योगिनो यतचित्तस्य  
युञ्जतो योगमात्मनः ॥ ६-१९ ॥

yathā dīpō nivāasthah  
nēṅgatē sōpamā smṛtā |  
yōginō yatacittasya  
yuñjatō yōgamātmānaḥ || 6-19 ||

As a lamp placed in a windless place does not flicker, is a simile used to describe the yogi of controlled mind, practising yoga of the Self (or absorbed in the yoga of the Self).

[Chapter 6 – Verse 19]

## Chapter 6 - Verse 20

यत्रोपरमते चित्तं  
निरुद्धं योगसेवया ।  
यत्र चैवात्मनात्मानं  
पश्यन्नात्मनि तुष्यति ॥ ६-२० ॥

yatrōparamatē cittam  
niruddham yōgasēvayā |  
yatra caiva'tmanātmānam  
paśyannātmani tuṣyati || 6-20 ||

When the mind, restrained by the practice of Yoga, attains quietitude and seeing the Self by the self, he is satisfied in his won Self; [Chapter 6 – Verse 20]

## Chapter 6 - Verse 21

सुखमात्यन्तिकं यत्तद्  
बुद्धिग्राह्यमतीन्द्रियम् ।  
वेत्ति यत्र न चैवायं  
स्थितश्चलति तत्त्वतः ॥ ६-२१ ॥

sukham ātyantikaṁ yat tad  
buddhigrāhyam atīndriyam |  
vētti yatra na caivāyaṁ  
sthitaścalati tattvataḥ || 6-21 ||

When, he (the yogi) feels that infinite Bliss, which can be grasped by the (pure) intellect and which transcends the senses – wherein established he never moves from the reality;  
[Chapter 6 – Verse 21]

## Chapter 6 - Verse 22

यं लब्ध्वा चापरं लाभं  
मन्यते नाधिकं ततः ।  
यस्मिन्स्थितो न दुःखेन  
गुरुणापि विचाल्यते ॥ ६-२२ ॥

yaṁ labdhvā cāparaṁ lābhaṁ  
manyatē nādhikaṁ tataḥ |  
yasmin sthitō na duḥkhēna  
guruṇā'pi vicālyatē || 6-22 ||

Which having obtained, he thinks there is no other gain superior to it; wherein established, he is not moved even by heavy sorrow. [Chapter 6 – Verse 22]

## Chapter 6 - Verse 23

तं विद्याद् दुःखसंयोग  
वियोगं योगसंज्ञितम् ।  
स निश्चयेन योक्तव्योः  
योगोऽनिर्विण्णचेतसा ॥ ६-२३ ॥

taṃ vidyād-duḥkhasaṃyōga  
viyōgaṃ yōgasamjñitam |  
sa niścayēna yōktavyaḥ  
yōgō'nirviṇṇacētasā || 6-23 ||

Let it be known; the severance from the union with pain is yoga. This yoga should be practised with determination and with a mind steady and undespairing. [Chapter 6 – Verse 23]

## Chapter 6 - Verse 24

सङ्कल्पप्रभवान्कामान्  
त्यक्त्वा सर्वानशेषतः ।  
मनसैवेन्द्रियग्रामं  
विनियम्य समन्ततः ॥ ६-२४ ॥

saṅkalpaprabhavān kāmān  
tyaktvā sarvānaśēṣataḥ |  
manasaivēndriyagrāmaṃ  
viniyamya samantataḥ || 6-24 ||

Abandoning, without reserve, all desires born of Sankalpa, and completely restraining the whole group of senses by the mind from all sides... [Chapter 6 – Verse 24]



## Chapter 6 - Verse 25

शनैः शनैरुपरमेद्  
बुद्ध्या धृतिगृहीतया ।  
आत्मसंस्थं मनः कृत्वा  
न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥

śanaiḥ śanairuparamēd  
buddhyā dhṛtigṛhītayā ।  
ātmasaṁsthaṁ manaḥ kṛtvā  
na kiñcidapi cintayēt || 6-25 ||

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

## Chapter 6 - Verse 26

यतो यतो निश्चरति  
मनश्चञ्चलमस्थिरम् ।  
ततस्ततो नियम्यैतद्  
आत्मन्येव वशं नयेत् ॥ ६-२६ ॥

yatō yatō niścarati  
manaścañcalamasthiram ।  
tatastatō niyamyaitad  
ātmanyēva vaśaṁ nayēt || 6-26 ||

From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it and bring it back under the control of the Self alone. [Chapter 6 – Verse 26]

## Chapter 6 - Verse 27

प्रशान्तमनसं ह्येनं  
योगिनं सुखमुत्तमम् ।  
उपैति शान्तरजसं  
ब्रह्मभूतमकल्मषम् ॥ ६-२७ ॥

praśāntamanasaṃ hyēnaṃ  
yōginaṃ sukham uttamam |  
upaiti śāntarajasaṃ  
brahmabhūtamakalmaṣam || 6-27 ||

Supreme bliss verily comes to this yogi, whose mind is quite peaceful, whose passion is quietened, who is free from sin and who has become Brahman. [Chapter 6 – Verse 27]

## Chapter 6 - Verse 28

युञ्जन्नेवं सदात्मानं  
योगी विगतकल्मषः ।  
सुखेन ब्रह्मसंस्पर्शम  
अत्यन्तं सुखमश्नुते ॥ ६-२८ ॥

yuñjannēvaṃ sadātmānaṃ  
yōgī vigatakalmaṣaḥ |  
sukhēna brahmasaṃsparśam  
atyantaṃ sukhamaśnutē || 6-28 ||

The yogi, always engaging the mind thus (in the practice of yoga), freed from sins, easily enjoys the infinite Bliss of “Brahman-contact”. [Chapter 6 – Verse 28]

## Chapter 6 - Verse 29

सर्वभूतस्थमात्मानं  
सर्वभूतानि चात्मनि ।  
ईक्षते योगयुक्तात्मा  
सर्वत्र समदर्शनः ॥ ६-२९ ॥

sarvabhūtaastham ātmānaṃ  
sarvabhūtāni catmani |  
īkṣatē yōgayuktātmā  
sarvatra samadarśanaḥ || 6-29 ||

With the mind harmonised by yoga, he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere. [Chapter 6 – Verse 29]

## Chapter 6 - Verse 30

यो मां पश्यति सर्वत्र  
सर्वं च मयि पश्यति ।  
तस्याहं न प्रणश्यामि  
स च मे न प्रणश्यति ॥ ६-३० ॥

yō māṃ paśyati sarvatra  
sarvaṃ ca mayi paśyati |  
tasyāhaṃ na praṇaśyāmi  
sa ca mē na praṇaśyati || 6-30 ||

He, who sees Me everywhere and sees everything in Me, he never gets separated from Me nor do I get separated from him. [Chapter 6 – Verse 30]

## Chapter 6 - Verse 31

सर्वभूतस्थितं यो मां  
भजत्येकत्वमास्थितः ।  
सर्वथा वर्तमानोऽपि  
स योगी मयि वर्तते ॥ ६-३१ ॥

sarvabhūtasthitaṃ yō māṃ  
bhajatyēkatvamāsthitaḥ |  
sarvathā vartamānō'pi  
sa yōgī mayi vartatē || 6-31 ||

He, who, being established in unity worships Me, dwelling in all beings, that yogi abides in Me whatever be his mode of living. [Chapter 6 – Verse 31]

## Chapter 6 - Verse 32

आत्मौपम्येन सर्वत्र  
समं पश्यति योऽर्जुन ।  
सुखं वा यदि वा दुःखं  
स योगी परमो मतः ॥ ६-३२ ॥

ātmaupamyēna sarvatra  
samaṃ paśyati yō'rjuna |  
sukhaṃ vā yadi vā duḥkhaṃ  
sa yōgī paramō mataḥ || 6-32 ||

He who, through the likeness (sameness) of the Self, O Arjuna, sees equality everywhere, be it pleasure or pain, is regarded as the highest yogi. [Chapter 6 – Verse 32]

## Chapter 6 - Verse 33

अर्जुन उवाच ।  
योऽयं योगस्त्वया प्रोक्तः  
साम्येन मधुसूदन ।  
एतस्याहं न पश्यामि  
चञ्चलत्वात्स्थितिं स्थिराम् ॥ ६-३३ ॥

arjuna uvāca  
yō'yaṃ yōgastvayā prōktaḥ  
sāmyēna madhusūdana |  
ētasyāhaṃ na paśyāmi  
cañcalatvāt sthitiṃ sthirām || 6-33 ||

Arjuna said : This 'Yoga of equanimity', taught by Thee, O slayer of Madhu, I see not its enduring continuity because of the restlessness (of the mind). [Chapter 6 – Verse 33]

## Chapter 6 - Verse 34

चञ्चलं हि मनः कृष्ण  
प्रमाथि बलवद् दृढम् ।  
तस्याहं निग्रहं मन्ये  
वायोरिव सुदुष्करम् ॥ ६-३४ ॥

cañcalaṃ hi manaḥ kṛṣṇa  
pramāthi balavad dṛḍham |  
tasyāhaṃ nigrahaṃ manyē  
vāyōriva suduṣkaram || 6-34 ||

The mind verily is, O Kṛṣṇa, restless, turbulent, strong and unyielding; I deem it quite (as) difficult to control as the wind. [Chapter 6 – Verse 34]



## Chapter 6 - Verse 35

श्रीभगवानुवाच ।  
असंशयं महाबाहो  
मनो दुर्निग्रहं चलम् ।  
अभ्यासेन तु कौन्तेय  
वैराग्येण च गृह्यते ॥ ६-३५ ॥

Śrībhagavān uvāca  
asamśayaṁ mahābāhō  
manō durnigrahaṁ calam ।  
abhyāsēna tu kauntēya  
vairāgyēṇa ca gr̥hyatē ॥ 6-35 ॥

The blessed Lord said : O mighty-armed one, undoubtedly, the mind is difficult to control and is restless; but, O son of Kunti, by practice, and by dispassion, it is restrained.

[Chapter 6 – Verse 35]

## Chapter 6 - Verse 36

असंयतात्मना योगः  
दुष्प्राप इति मे मतिः ।  
वश्यात्मना तु यतता  
शक्योऽवाप्तुमुपायतः ॥ ६-३६ ॥

asam̐yatātmanā yōgaḥ  
duṣprāpa iti mē matiḥ ।  
vaśyātmanā tu yatatā  
śakyō'vāptumupāyataḥ ॥ 6-36 ॥

Yoga, I think, is hard to be attained by one of uncontrolled self; but the self-controlled, striving, can obtain it by (proper) means. [Chapter 6 – Verse 36]

## Chapter 6 - Verse 37

अर्जुन उवाच ।

अयतिः श्रद्धयोपेतो

योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं

कां गतिं कृष्ण गच्छति ॥ ६-३७ ॥

arjuna uvāca

ayatiḥ śraddhayōpētaḥ

yōgāccalitamānasaḥ |

aprāpya yōgasamsiddhiṁ

kām gatiṁ kṛṣṇa gacchati || 6-37 ||

Arjuna said : When a man, though possessed of faith, is unable to control himself, whose mind wanders away from yoga, to what end does he – having failed to attain perfection in yoga – go, O Kṛṣṇa? [Chapter 6 – Verse 37]

## Chapter 6 - Verse 38

कच्चिन्नोभयविभ्रष्ट

छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो

विमूढो ब्रह्मणः पथि ॥ ६-३८ ॥

kaccinnōbhayavibhraṣṭaḥ

chinnābhramiva naśyati |

apraṭiṣṭhō mahābāhō

vimūḍhō brahmaṇaḥ pathi || 6-38 ||

Fallen from both, does he not, O mighty-armed, perish like a rent cloud, supportless and deluded in the path of Brahman? [Chapter 6 – Verse 38]

## Chapter 6 - Verse 39

एतन्मे संशयं कृष्ण  
छेत्तुमर्हस्यशेषतः ।  
त्वदन्यः संशयस्यास्य  
छेत्ता न ह्युपपद्यते ॥ ६-३९ ॥

ētanmē saṁśayaṁ kṛṣṇa  
chēttumarhasyaśēṣataḥ |  
tvadanyaḥ saṁśayasyāśya  
chēttā na hyupapadyatē ||6-39||

The doubt of mine, O Kṛṣṇa, please dispel completely; because it is not possible for any one but you to dispel this doubt. [Chapter 6 – Verse 39]

## Chapter 6 - Verse 40

श्रीभगवानुवाच ।  
पार्थ नैवेह नामुत्र  
विनाशस्तस्य विद्यते ।  
न हि कल्याणकृत्कश्चिद्  
दुर्गतिं तात गच्छति ॥ ६-४० ॥

śrībhagavānuvāca  
pārtha naivēha nāmutra  
vināśastasya vidyatē |  
na hi kalyāṇakṛt kaścid  
durgatiṁ tāta gacchati ||6-40||

The Blessed Lord said : O Partha, neither in this world nor in the next world is there destruction for him; none, verily, who strives to be good, O my son, ever comes to grief. [Chapter 6 – Verse 40]

## Chapter 6 - Verse 41

प्राप्य पुण्यकृतां लोकान्  
उषित्वा शाश्वतीः समाः ।  
शुचीनां श्रीमतां गेहे  
योगभ्रष्टोऽभिजायते ॥ ६-४१ ॥

prāpya puṇyakṛtām lōkān  
uṣitvā śāśvatīḥ samāḥ |  
śucīnām śrīmatām gēhē  
yōgabhraṣṭō'bhiajāyatē || 6-41 ||

Having attained to the worlds of the righteous and having dwelt there for everlasting (long) years, he who had fallen from yoga, is born again in the house of the pure and the wealthy. [Chapter 6 – Verse 41]

## Chapter 6 - Verse 42

अथवा योगिनामेव  
कुले भवति धीमताम् ।  
एतद्धि दुर्लभतरं  
लोके जन्म यदीदृशम् ॥ ६-४२ ॥

athavā yōginām ēva  
kulē bhavati dhīmatām |  
ētaddhi durlabhataram  
lōkē janma yadīdṛśam || 6-42 ||

Or, he is even born in the family of the wise yogis; verily, a birth like this is very difficult to obtain in this world. [Chapter 6 – Verse 42]

## Chapter 6 - Verse 43

तत्र तं बुद्धिसंयोगं  
लभते पौर्वदेहिकम् ।  
यतते च ततो भूयः  
संसिद्धौ कुरुनन्दन ॥ ६-४३ ॥

tatra taṁ buddhisamyōgaṁ  
labhatē paurvadēhikam |  
yatatē ca tatō bhūyaḥ  
saṁsiddhau kurunandana || 6-43 ||

There, he comes to be united with the knowledge acquired in his former body and strives more than before for perfection, O son of the Kurus. [Chapter 6 – Verse 43]

## Chapter 6 - Verse 44

पूर्वाभ्यासेन तेनैव  
हियते ह्यवशोऽपि सः ।  
जिज्ञासुरपि योगस्य  
शब्दब्रह्मातिवर्तते ॥ ६-४४ ॥

pūrvābhyāsēna tēnaiva  
hriyatē hyavaśō'pi saḥ |  
jijñāsurapi yōgasya  
śabdabrahmātivartatē || 6-44 ||

By that very former practice, he is borne on and gets attracted to the Highest inspite of himself. Even he, who merely wishes to know yoga, goes beyond the sabdabrahman. [Chapter 6 – Verse 44]



## Chapter 6 - Verse 45

प्रयत्नाद्यतमानस्तु  
योगी संशुद्धकिल्बिषः ।  
अनेकजन्मसंसिद्धः  
ततो याति परां गतिम् ॥ ६-४५ ॥

prayatnādyatamānastu  
yōgī saṁśuddhakilbiṣaḥ ।  
anēkajanmāsaṁsiddhaḥ  
tato yāti parāṁ gatim ॥ 6-45 ॥

But the yogi, who strives with assiduity, purified from sins and perfected (gradually) through many births, then attains the highest goal. [Chapter 6 – Verse 45]

## Chapter 6 - Verse 46

तपस्विभ्योऽधिको योगी  
ज्ञानिभ्योऽपि मतोऽधिकः ।  
कर्मिभ्यश्चाधिको योगी  
तस्माद्योगी भवार्जुन ॥ ६-४६ ॥

tapasvibhyō'dhikō yōgī  
jñānibhyō'pi matō'dhikaḥ ।  
karmibhyaścādhikō yōgī  
tasmādyōgī bhavārjuna ॥ 6-46 ॥

The yogi is thought to be superior to the ascetics and even superior to men of knowledge (mere scholars) ; he is also superior to men of action; therefore (you strive to) be a yogi, O Arjuna. [Chapter 6 – Verse 46]

## Chapter 6 - Verse 47

योगिनामपि सर्वेषां  
मदगतेनान्तरात्मना ।  
श्रद्धावान्भजते यो मां  
स मे युक्ततमो मतः ॥ ६-४७ ॥

yōgināmapī sarvēṣāṁ  
madgatēnāntarātmanā ।  
śraddhāvān bhajatē yō māṁ  
sa mē yuktatamō mataḥ ||6-47||

And among all yogis, he who, full of faith, with his inner self merged in Me, worships Me, is, according to Me, the most devout. [Chapter 6 – Verse 47]